Our Illuminati.

THE idea of a secret society within the Catholic Church is not new. In 1776, Adam Weishaupt, Professor of Canon Law at Ingolstadt in Bavaria, founded the Society of the Perfectibilists, later known as the Illuminati. It was deistic and republican in principle, aimed vaguely at general enlightenment and emancipation from superstition and tyranny, had an elaborate organization comprising three degrees and classes of members, imitated Freemasonry in many points, and spread widely through Europe. The aims of this society were never very definite. "We fight against darkness," declared Weishaupt, "and our purpose is to spread the light."

A priest of the Diocese of Winona has lately, in the columns of the *Wanderer*, pointed to certain features of resemblance between the eighteenth-century Illuminati and our own Knights of Columbus. Both were founded by ambitious but misled priests. While the Illuminati were a product of the so-called "period of enlightenment" (Aufklärung), the Knights of Columbus owe their being to American Liberalism. As the former have justly been called a caricature of the "Aufklärung," so the latter may be fitly characterized as a caricature of Liberalism and Freemasonry. Their aims and objects are quite as vague as those of the Perfectibilists. Like them, they have among their members clergymen and even —we are assured—a few bishops.

Fortunately, public opinion among Catholics has already been roused against these bogus Knights to such an extent that they are not apt to live as long or to spread as widely as their Bavarian prototypes. Opposition against them is growing apace, and public protests are increasing. An Eastern clergyman, who has himself been a member of the Order for three years, says: "I have not been able to make out the real *raison d'être* of this society. It appears to me more and more like a kind of Catholic Freemasonry. Nobody seems to know its ulterior aims. It is claimed that only good Catholics are received as members, but I know a large number of Knights who do not even comply with their Easter duty. The clergy hereabouts are disgusted with the 'Order,' which is evidently degenerating. It is fortunate that the Western clergy are fighting it so energetically, else we would have to suffer still more from its incursions here in the East. There is

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no doubt that the Knights of Columbus will seriously injure the Church."

In Bavaria the secular authorities, perceiving the pernicious tendencies of the Illuminati, saved the Church the trouble of condemning them,—a task which would have proved very unpleasant, as they counted among their enthusiastic adherents men like the Auxiliary Bishop of Mayence, v. Dalberg; Philip Brunner, pastor of Tiefenbach; the former Capuchin monk Nimis; Court Preacher Werkmeister of Stuttgart, an ex-Benedictine; and many other prominent Catholic clergymen. Our American Illuminati will have to be condemned by Rome, and the sooner it is done the better, lest they inflict serious damage upon the Church.

This deliberate and unprejudiced opinion of THE REVIEW, expressed and proved nearly a year ago by solid arguments, still unrefuted and, we believe irrefutable, is to-day shared by an ever-increasing number of our best Catholic laymen, our most enlightened pastors, and at least six or seven of our most zealous bishops, who, we hope, will get together and bring the matter before the new Apostolic Delegate, Msgr. Falconio, or, better still, directly before the Roman authorities in the form of a grave and solidly supported *dubium*.

Can the Pope Designate His Own Successor?

By W. F. G.

VI.—(*Conclusion.*)

Now such endless cross-firing of objections and answers had, for centuries, left the question hopelessly unsolved.

But in 1883 a new line of argument was adopted. It is based upon intrinsic authority which is practically unexceptionable, and its extrinsic authority appears to be growing stronger every day. This new line of argument is admirably formulated by Hollweck (Archiv für katholisches Kirchenrecht, 1895) about as follows: The pope may designate his own successor if, first, there is a presumption that he can do so, and if, secondly, this pre-

sumption can be shown to have been once reduced to a fact. Both those conditions, it is claimed, can be verified beyond question.

There is a presumption *a priori*, that the pope can designate his own successor if 1. there is nothing in designation which is in itself unreasonable and, 2. if it was not forbidden by Christ, either directly or indirectly. Now,

1. *a.* Designation is not in itself unreasonable, because it is certainly allowed *in se* to a man to dispose of his own succession. Hence princes may dispose of their succession, men of their property, etc. Disposition of one's succession is not allowed only when it is forbidden by positive law. But so far, not a single text of Sacred Scripture, nor any law of divine tradition forbids designation as a mode of providing for the succession of St. Peter.

b. The Pope does *de facto* legislate concerning his succession by laws which all admit bind after his death; what but positive ecclesiastical law restricts this power of legislating to the mode of election?

c. A bishop can certainly designate his own successor "*annuente papa.*" Hence, *in se* it is not unreasonable for a bishop to do so. Why then, can not a pope designate his own successor, "*annuente Christo*"? And since Christ has not appointed any particular mode of filling the Roman See, are we not to presume that He left it to the discretionary power of the actually reigning pope, to provide the mode best suited to the varying exigencies of the times?

Besides, it is Christ Himself who confers the pontifical power, even when the person is determined by election, and it is really this conferring of power by Christ Himself, and not the cardinals' choice, which makes the pope. But what is there in election rather than in designation which determines the person upon whom Christ shall confer the papal power? Hence designation is not in itself unreasonable, and the presumption is that it may be exercised unless forbidden positively by Christ, either directly or indirectly.

2. But Christ did not forbid it directly. Thus far, no one has been able to point to a single text of Scripture which forbids designation. Fagnanus, it is true, has labored to show that Numbers 27, 16 forbids it. This passage declares that "God Himself will provide a presiding officer for His people." But it proves too much. If it is available at all as an objection, it means that God will appoint a leader for His people immediately and directly, excluding all human intervention. But this would exclude election as well as designation. And since this passage has been urged so much against designation, may it not be well to point out that it may rather he made to favor designation? Moses, the

leader of the Jewish people, spoken of in this text, is assumed to be a type of the Supreme Pontiff of the new law, and yet we know that Moses himself chose Joshua to be his successor: the very person here spoken of as the one to be appointed by God. But if the Sacred Scriptures are silent as to any positive prohibition of designation, tradition is equally reticent. It is indeed true that tradition speaks of the inheritance of spiritual offices and dignities as forbidden by divine law. But designation does not constitute that *jus hereditarium* which is here spoken of by tradition. The power and dignity of a pope are no more inherited by desigtion than they might be by election. The person upon whom the power is to be immediately conferred by Christ, is simply determined and singled out, just as by an election. Whether designation is more liable to abuse is another question.

Nor did Christ forbid designation indirectly, viz., by appointing another mode of providing for the succession in the Roman See. There is absolutely nothing in Sacred Scripture or in tradition which points to any positive method appointed by Christ. It would seem therefore that Christ had left this method to be determined by the actually reigning pontiff, according to the exigencies of the circumstances and times. It was certainly not left to the *coetus fidelium*, nor even to the Apostolic College, to regulate the mode of succession. Rather, it seems to be included in that plenipotentiary power given to Peter: "*Quodcumque ligaveris*," which, dogmatic theologians insist so much, includes everything that makes for the good of the Church and which was not positively excluded.

VII.

But however strong the presumption in favor of designation may be, it might not be safe to act upon it unless it can be reduced to a practical certainty.

Can this presumption, then, be reduced to a certainty? How can any right, presumably included in the primacy, be reduced to a certainty?

We answer: either by the express exercise of the *magisterium ecclesiae*, or by a practical fact. A few historical facts will establish this conclusion.

Up to the 17th century, it was still doubtful whether a dispensation "*a vinculo in matrimonio rato sed non consummato*" could be granted. In fact, the vast majority of the Middle Age theologians held the negative opinion. But a few grants of this dispensation in the 17th century soon ended all controversy on the subject. Likewise, the greatest controversies prevailed in the Middle Ages concerning the pope's power of dispensing in certain de-

grees of relationship. But a few dispensations by the Holy See have enabled us to know precisely the degrees within which a dispensation from this impediment may be obtained. And did not the whole Dominican school in the 17th century hold, following St. Thomas, that there is no dispensation from solemn religious profession? To-day no canonist denies that such a dispensation may be granted. Now can the presumption in favor of the right of designation be reduced to a like certainty? The opinion that it can has begun to prevail since 1883.

In setting forth this opinion we shall pass over Christ's direct appointment of Peter and Peter's designation of his own successor Clement. Neither shall we insist upon the decree of Pope Symmachus, "*de sui successoris electione decernere.*" But there remain two facts which now appear to be incontestible, viz., the designation of Boniface II. by Felix IV., and of Vigilius by Boniface II.

In 1883, Amelli, the Vice-Custodian of the Ambrosian Library in Milan, published the original manuscript of "Acts" found in the Chapter-Library of Novara. This document records in no ambiguous terms the designation of Boniface II. by Felix IV., and of Vigilius by Boniface II. It has been critically examined and pronounced authentic. Its contents are:

1. Felix IV. designates as his successor in the Roman See the Archdeacon Boniface, and gives him, in the presence of the Roman clergy, the senate, and the Patricii, his pallium, which however is to be returned to him in the event of his recovery.

2. Felix demands obedience to this decree and punishes all opposition to it with excommunication to be incurred *ipso facto.*

He assigns as his reasons, justifying this action, his wish to preserve the peace of the Church so recently distracted by schism, and the present embarrassed financial condition of the Roman See.

4. He declares that he prayed for light from above, and assures us that he obtained it.

5. This decree of designation was affixed to the church-doors in the City of Rome.

6. Boniface actually succeeded in the Roman See on the death of Felix. It is true that Dioscurus was elected as antipope, but he died soon after and his adherents acknowledged Boniface as their legitimate sovereign.

7. Boniface did not submit to an election after the death of Felix. When some of the cardinals refused to acknowledge him, he protested that he held the See in virtue of his designation by Felix.

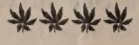
So far the document. We may add that Felix was not only one

of the most learned of the Roman pontiffs, but also was regarded as a Saint. This act of designation, although the factions created some difficulty about it, was generally acknowledged in the end to be valid; and Boniface II. so understood it. For because of the similarity of conditions prevailing at the time of his death, he designated his own successor, Vigilius.

The line of argument therefore, as it has been formulated since the discovery of this document by Amelli in 1883, is the following: Since designation can not be clearly shown to be contrary to either natural or divine law; since it is forbidden only by ecclesiastical law as the regular mode of filling the Holy See: the presumption is that it was included by Christ in the plenipotentiary power which he conferred upon Peter and his successors, to be used as the exigencies of time and place might demand. Moreover this presumption seems to have been reduced to a certainty in the case of Felix IV. and Boniface II., wherefore we justly conclude that the pope can, for just reasons, in a particular case, suspend the cardinals' right of electing his successor, and designate one himself. This conclusion, it seems, must stand until it can be more clearly shown that election is the only mode in any case, *jure divino vel naturali*, of filling the Apostolic See.

IV.

One more objection might be solved to remove the last obstacle in the way of this conclusion. Pope Celestine III. agreed to resign if the cardinals would elect Cardinal John of St. Paul as his successor. Now, it is asked, why did Celestine agree to resign only upon the condition that John would be elected? Why did he not designate John as his successor and then resign? We must confess that we do not know why Celestine preferred that John should succeed him in the regular way. It was by no means regarded as certain at that time that he could do so. The rights of the pope contained in his primacy are not revealed to him by inspiration, although he may infallibly learn them if he will but use the means: study, counsel, and prayer. Besides, for all we know, Celestine did not deem himself justified under the circumstances in departing from the ordinary mode. Whatever the explanation of Celestine's omission to avail himself of the right of designation, it is, at most, only a negative argument and can not prevail over the positive argument drawn from the historical designations by Felix IV. and Boniface II.



The Goat in Freemasonary.

We have received another communication on this subject, from Rev. Vincent Brummer, of Freeport, Ill. It is as follows:

Your South-American reader (in No. 39 of THE REVIEW) seems to infer from the Old Testament that the goat is a symbol of evil. He quotes the following passage from 'The Adversary—A Study in Satanology,' by W. A. Watson, D. D.:

"In II. Chron. XI, 15, it is said of Jeroboam that he 'ordained him priests for the high places and for the devils and for the calves which he had made.' This is supposed to refer to the goat-worship or worship of Pan, which Jeroboam had brought from Egypt. The same word *scirim* occurring in Is. XIII, 21, is translated in the authorized version by 'satyrs.' Speaking of the desolation of Babylon, the prophet says: 'Their houses shall be full of doleful creatures and owls shall dwell there and satyrs shall dance there.'"

A simple glance at the explanation of these two passages in the German bible-edition of Loch und Reischl—a work somewhat antiquated on a few questions, but, considering all, quite reliable—or in a similar exegetical book, suffices to show that Watson's induction is insufficiently grounded. The above cited English text of II. Chron. XI, 15, is a copy of the Latin version. The Hebrew text contains the word "goat" instead of "devils"; *se'irim* (not *scirim*) meaning goats, literally "the hairy ones"; a very appropriate signification, for the Syrian species of the goat is characterized by exceedingly long hair. Now what induced the Latin translator to render "goat" by "demons" or "devils"? Loch and Reischl profer this reason: because according to the fathers (St. Augustine a. o.) paganism, and idolatry in general, is a worship of the devil.—I do not consider this explanation satisfactory. The following word "calves" then ought also to have been translated by "demons." We know what the calves, or more exactly, the young bulls, signify. They were not, as has been so far supposed, a representation of the Egyptian Apis-bull, but the symbol of the Moon, the principal god of the Semitic nomads. Professor Fritz Hemmel, of the University of Munich, has demonstrated this abundantly in his treatise: 'Gestirndienst der alten Araber und die alt-hebräische Ueberlieferung.' (Munich, Franz'sche Buchhandlung). The calves being a symbol of the Moon-god, analogy justifies the supposition that the goats likewise stand for a deity. Being mountain-animals, it is likely that they represented a god of the mountains and patron of the shepherds, perhaps the Semitic correlative of the Greek Pan; especi-

ally so, since it is now commonly accepted amongst Semitic scholars that the Greek, like the West-Semitic mythology, can be traced back to Babylonia, the cradle of our civilization.

I do not know whether Jeroboam imported the Pan-worship from Egypt; if it is not expressly stated in Scripture, it is highly improbable, because the Egyptian influence on the religion of the Jews and other West-Semitic tribes was very slight. The Babylonian equivalent of Pan is not known to me; he must have been a rather obscure fellow, for he is never enumerated in the lists of the most common and popular gods. For a nation dwelling on the plain country, like the Babylonians, a mountain-deity can not have been of much consequence; to them the Sun (Bel-Marduk) and Rainstorm (Ramman) were more important. But with the mountaineers and shephards like the Canaanites, Edumites, and others, he must have been an influential personage.

It is therefore quite probable that the word *se'irim* in II. Chron. XI, 15, means the worship of Pan. But here the difficulty begins: Pan was not considered by the ancient pagans a god of Evil, a *kako-daimon*, in spite of his ugliness and his goat-feet. On the contrary, he occupied in the Greek pantheon the position of a prince of good fellows. He was the patron of dance and music and mirth. The happy chap spending all his time in dancing with the Nymphs and listening to the witty remarks of the little satyrs, was always full of good humor and prone to communicate his joy to others. He guided travelers through the wild forests, often gave sick people beneficent advice by which they were cured, and in numberless other ways helped people out of difficulties. He was frequently seen with Bacchus,—proof enough for his cheerful disposition.

As to Isaias XIII, 21, where the prophet speaks of the great day of the Lord and of the horrors that shall befall Babylon the Glorious, the Hebrew text reads: "And (on the site of Babylon) beasts of the desert (*siyim*) will pasture and owls shall fill their houses and female ostriches shall dwell there, and goats (*se'irim*) shall dance (leap) there." *Se'irim*, which as I said above, means literally: "the hairy ones," is rendered in the Latin Vulgate by *pilosi*, i. e., "hairy ones." Loch and Reischl have "Waldteufel" (forest-devils), evidently on account of the *satyroi* in the Greek version. In a foot-note they add: "Probably monkeys of the pavian species."

As there is no evidence to be found in the Old Testament that the Hebrews believed in the existence of goat-tailed satyrs and similar creations of a fantastic imagination, the substitution of "satyrs" for "goats" has to be rejected asunwarranted. Boch-

artus' derivation of the Greek *satyr* from the Hebrew *sa'ir* (sing. of *se'irim*) is untenable. *Sa'ir* would become *sagir* in Greek.

The *y* in satyr would presuppose a *w* in the Hebrew, that actually is not there. The whole rendering is against all analogy, one of the principal factors in philological demonstration.

The Vulgate leaving the point in dispute by its literal translation *pilosi*, I see no reason for hunting up a fantastical explanation when the natural sense is perfectly satisfactory. Goats leaping on the ruins of a city are certainly a drastic indication that grass has grown over its site and that the devastation was effective and lasting. The female ostriches are wont to bury their eggs in the sand, it is said; their presence on the soil of Babylon is a clear sign that deep layers of sand had accumulated there, another allusion to the complete and permanent state of destruction. In Hebrew they are called "daughters of moans"; the word for owls (*ochim*) literally means the "wailing ones." These animals are unquestionably named so on account of their voice. The masterful selection of these animals must have given to the Hebrew reader a vivid impression of the doleful desolation of Babylon; it is an illustration of the almost unique skill with which the prophet availed himself of the latent facilities of the language.

If, according to Maimonides, the ancient Sabii worshipped goats, it means that the goat was a symbol of one of their gods. It is but recently that Sabean inscriptions have been deciphered, and they are comparatively few; all we can collect from them is that their mythology did not differ essentially from that of other Semitic nations. Being preëminently a nation of shepherds, the correlative of Pan must have ranked high in their pantheon, although from the inscriptions it appears that (according to Hemmel) the moon, whom they used to call "uncle," was their principal deity. Animal-worship seems to have been a specialty of the Egyptians alone, owing to their belief in the transmigration of souls.

The reference to the scape-goat (Lev. XVI, 21) does not prove anything. Of the two male goats one was driven out into the desert, the other killed and sacrificed to the Lord. If the goat was a symbol of evil, it is difficult to understand, how its offering could be pleasing to the Lord and its blood carried into the sanctuary, as is explicitly stated in verse 27, and also by St. Paul in Hebr. 9, 12: "Neither by the blood of goats or of calves, but by his own blood, (Christ) entered once into the holies...."

I believe to have shown sufficiently that the Semitic religious practices do not warrant the identification of the goat with the symbol of Evil. But whence then does it originate? I do not recollect to have found it mentioned any earlier than in medieval writings. I think the origin of this symbolism lies in the pro-

nounced unæsthetic qualities of the he-goat, especially that one which affects the sense of smell, which, combined with his remarkable shortcomings in regard to good looks, render him an eminently fit representative of his Satanic majesty. It was, by the way, not his exclusive privilege of lending his feet to the Devil. The latter is often depicted with horse-feet. The medieval painters, especially in that much-treated subject, "The temptation of the hermit St. Anthony in the Desert," often represent him in the shape of a pig.

For this theory however, I claim no other recognition than that of a mere hypothesis. Another solution is possible: The German name for he-goat, "Bock" (buck,) stands also for a well-known strong brand of beer. Maybe, this has something to do with the Devil. Perhaps some experienced Milwaukee reader of THE REVIEW could expound this phase of the question more satisfactorily.

Goat-riding, as practised in the initiation ceremonies of the secret societies, I am inclined to think, has no connection with Satanolatry. If I am not mistaken, it was a feature of the initiation in the students' clubs of the German universities long before Freemasonry was known to exist. In the German Turnerhallen (gymnasia) a leather-covered block of wood standing on four legs is called Bock (he-goat). Presumably it was used as early as the Middle Ages by the pages clad in their coat of mail, practising to mount a horse. To any one gifted with an eye for the comical, the sight of a person riding on such a "goat" must have been amusing; hence it could not fail to become the caricature of a gallant knight riding on horse-back, and was later on even employed as a humiliating punishment for public offenses, like slander. To this same source I trace the medieval custom of ridiculing the tailors by representing them as riding on a goat. The tailors or knights of the needle, as we would say in modern phraseology, had not acquired a reputation for over-much bravery, and the goat as their war-horse was meant to characterize their "war-like" spirit. There are many German songs extant that point to this popular conception. I venture to assert that this may have been the way how it got into the initiation-program of the university students, where nonsense ruled supreme, and was afterwards assumed into the ritual of secret societies.

This explanation, too, I want to be considered nothing more than a mere supposition. Perhaps one of the readers of THE REVIEW can give us more reliable information on this subject.

I do not wish to defend the Freemasons or any other secret society. But the insinuation that they do homage to the goat as a symbol of the Evil One, reminds me of the Diana Vaughan swindle.

CONTEMPORARY CHRONICLE.

CATHOLIC FEDERATION.

The Federation Movement, Archbishop Ireland, and the German Element.—In connection with our Federation movement the Canadian *Northwestern Review* (Nov. 1st) notes it as "a curious fact that the prelate (Abp. Ireland) who used to be loudest in preaching lay action of the most independent kind, turned against that lay action as soon as it became sufficiently enlightened to dispense with his guidance."

The Milwaukee *Catholic Citizen* (Nov. 1st) tries to make it appear that the Catholic Federation, which it has opposed from the beginning and still opposes, in its own perfidious way, "is largely in the keeping of our German-American societies;" that "the movement is rather neglected by the Irish-American element in the American Catholic Church, who fear that its political activity may be pernicious," and that, therefore, "the body can not be considered, in its present condition, an entirely representative aggregation."

It is true that the Catholics of German descent are taking a more active interest in Federation than those of any other nationality represented in the Catholic Church in the United States. It is not true, as the *Citizen* insinuates, that the Germans flocked to the Federation "because of the enemy it had made." Archbishop Ireland was opposed to the movement from its inception, and the public knew it. The Germans at first hesitated to join because they were not offered sufficient guarantees for a reasonable autonomy of their own societies. When these guarantees were given, a large number of German organizations at once lent their support to a movement which the German press had almost unanimously praised and championed in principle from the moment it was launched.

INSURANCE.

A Catholic Life Insurance Company.—We are in receipt of a letter from a Philadelphia reader wherein he says:

" 'President Minnehan of the Roman Catholic Federation is organizing a life insurance company for Catholics. Many leading Catholic laymen of New York, Baltimore, and Chicago are already interested in the plan.'

"This notice I read in the Pittsburg *Insurance World* (Oct. 28th, 1902), a generally well-informed paper. Is it correct? I don't know anything about Mr. M.'s qualifications for such a business. I remember that 'prominent laymen' of the Pittsburg Diocese some years ago started an insurance company, which never issued a policy and yet cost its promoters over $20,000 in good cash, before it went out of existence. (Rt. Rev. Bishop Phelan may be willing to tell you his experience in that line.)

"There are two ways of starting a life insurance company: one with a stock capital for the benefit of stockholders, the other on the mutual basis for the good of policy holders. The Pruden-

tial is an example of the first, the Mutual Life Insurance Co. of New York is a good representative of the latter class."

THE REVIEW has no knowledge of the project of a Catholic life insurance company beyond recent notes in the *Freeman's Journal* and the *Catholic Columbian*, and neither of these papers mentioned Mr. Minnehan in connection with the scheme. They attributed the idea to Mr. M. J. Harson of Providence, R. I., and the *Columbian* (No. 42) added that "some Protestants and Hebrews may be invited to take part in the management." The same paper, published in Mr. Minnehan's home city and—we have reason to believe—considerably under his influence, does "not like the combination of business and religion for profit. Beneficial societies"—it declares—"confined to the members of one denomination, are all right, because there is an element of fraternal charity in the organization; but grocery-stores for Baptists exclusively, or life assurance corporations expressly for Catholics, set up as money making enterprises for the directors, are using the religious label out of place. If the Catholic life insurance company were to fail, its collapse would reflect on the Church and prove an injury to religion."

POLITICS AND SOCIOLOGY.

Clergymen in Politics.—Referring to the nomination of a minister in Cincinnati as the leading candidate on the ticket of one of the great political parties in that city, the Baltimore *Sun* makes these sage observations:

"It is an open question whether a teacher and preacher of religion does not impair his usefulness and influence as a guide in spiritual affairs when he tries to be an active politician and a pastor at the same time. There is scarcely a remote probability that he will elevate politics; while, on the other hand, there is grave danger that religion will be degraded. There are many highminded Americans who would like to have our political contests waged on a loftier plane; but it is a question whether any of them think this reform can be accomplished by dragging the pulpit into politics and converting religious teachers into political campaigners and candidates for office."

And the *Ave Maria* (No. 14), from which we take this quotation, adds:

" 'No man being a servant of God entangleth himself in secular business,' says St. Paul. Mixing in politics is like handling pitch, which sticks and stains. Only the professed politicians have the skill of protecting their fingers, and even they sometimes fail to do so. Every political campaign in this country offers to preachers a golden opportunity of keeping silent, but the opportunity is generally missed."

We will only add that these reasons militate as strongly against the priest in politics as against the Protestant minister, and confirm the position we have taken with regard to the election of Father O'Sullivan to the Vermont legislature.

MISCELLANY.

"Emperor William as a Roman Catholic."—It was often alleged in her lifetime that Queen Victoria was a Catholic; so when we saw the above title over an article in the *Literary Digest* (Vol. xxv, No. 16) the other day, we surmised that some clever reporter had made a similar discovery for the German Emperor. We were mistaken. But the article makes interesting reading nevertheless, and we therefore reproduce it:

"The sympathies of the German Emperor are slowly but surely forming themselves in the direction of the Roman Catholic Church, if we are to credit statements made in the leading organs of the Vatican party on the Continent of Europe. Various reasons are given for this. The principal one is the support he has received from the Center or Roman Catholic party in his dominions. His imperial ambitions, his purpose to build a mighty navy, his opposition to the Social-Democratic party, and his view that royalty rules by right divine have been encouraged and supported by the Center. The votes of that group have helped him in the Reichstag when he could get support nowhere else. *Germania* (Berlin), the Clerical organ, and the equally Clerical *Kölnische Volkszeitung* have rallied to his aid again and again, reflecting in this attitude that of the party leaders. As a writer in the Clerical *Correspondant* (Paris) says:

" 'Catholics exult, and their joy is the more intense in that Protestant bitterness is so keen. They dream of creating a Roman Catholic Germany, of creating a new Catholicism, more solid and less destructible. It is a renaissance that will succeed an evangelical reform. This is a sentiment common to many German Catholics.....But the Catholics wish to dominate the Protestants, to take away from them their preponderance.'

"The instrument to this end must be the Center party, now so potent in the Reichstag. It is pointed out that the organs of the Social-Democratic party, from *Vorwärts* (Berlin) down, are attacking the Roman Catholic party as a force that menaces the democratic idea in Germany. The Center, however, is growing, thanks to the support of Emperor William himself.

" 'Thus a Catholic movement is definitely shaping itself in Germany. The Catholic Congress at Mannheim showed how strong a tie united the Church's faithful in the four quarters of the empire. All, in the unity of their belief, despite differences of political opinion, have grouped themselves about the Center party, which has placed itself at the head of the movement and has united elements hitherto irreconcilable. And if the Center has managed to effect this difficult fusion, if it has succeeded in transforming into a veritable political demonstration a congress in which religious interests only were to have been discussed, the credit is due to imperial policy and to the personal wishes of the Emperor.'

"And William II. is going a great deal further than this, if the opinions freely expressed by one authority have any foundation in fact. His imperial Majesty will intensify the surprise with which he has filled the world by appearing in the new character

of a pillar of the Roman Catholic Church. Our authority quotes a Roman Catholic paper as follows:

"'Emperor William has a lucid mind. He is perspicacious enough to be aware of the ever divine and living power of the Catholic Church in the face of the impotence and weakness of Protestantism, which is dying of decay. There is every reason to believe that the Emperor has made or will make this observation, which is a thing self-evident, and that he will have the courage to give his support, in every German Protestant state, to the Catholic Church, and to bring all Germany back to the old mother Church, that is to Catholicism. He would thus give to Germany a splendor and a power known to her only in the days of Charlemagne. The Emperor, as he says himself, wishes to maintain religion among the people. Now that can only be the Catholic religion. For Protestantism can be sustained no longer. It is suffering from inward ruin, it is stricken with consumption. Hence it can be said that the Emperor, in his speech at Aix-la-Chapelle, spoke as a Catholic Emperor.'"

There is apparently much optimism in some German Catholic quarters, based no doubt on the fact that the Kaiser has put away a great many of his anti-Catholic prejudices since he ascended the throne, and that he displays some admirable traits which recall the great Catholic emperors of medieval times. But there is no human probability of his ever becoming a Catholic.

Col. Pratt and the Carlisle Indian School.—We heartily subscribe to the subjoined paragraph from our excellent Boston contemporary, the *Sacred Heart Review* (No. 18):

"It is not so long ago since the language of the *Red Man*—the paper issued at the Carlisle Indian School—was decidedly anti-Catholic in tone. The natural inference was that it represented to a great extent the opinions of Colonel Pratt, the head of the institution, and that it expressed the policy pursued there. The *Review*, among other Catholic papers, has had occasion to rebuke the *Red Man's* anti-Catholic utterances more than once. Now, however, the Rev. H. G. Ganss, pastor of St. Patrick's Church, Carlisle, and Catholic chaplain of the Indian school, has come out in a letter to the press declaring that Colonel Pratt is not a bigot, and that any anti-Catholic feeling heretofore displayed in the *Red Man* has been the result of the Colonel's irritation at the attacks made upon him and the school by the Catholic press, which, through misunderstanding or malevolence, has persisted in hurting the Colonel's feelings. We are glad to know that Colonel Pratt is not a bigot. A man in such a position has no excuse for narrow-mindedness of any kind. In fact, we would say that he has no excuse for showing undue irritation, even when criticized unjustly. Every man in high place is bound to be criticized. Even our presidents are no exception. It is the fate of office-holding. Hence, while glad that Colonel Pratt no longer displays an anti-Catholic spirit, we are not so ready as Father Ganss seems to be to excuse his former attacks upon the Church as the natural result of the criticism received from Catholic papers. A truly broadminded and sensible man does not attack a whole system simply because a few representatives of it are impolite or even unjust to him. The proper course to pursue in case of misun-

derstanding is to explain, not to 'fight back.' The latter only leads to more misunderstanding, more irritation, more squabbling. Father Ganss confesses that at first he was inclined to believe Colonel Pratt a bigot, but as time went on he discovered him to be 'honest, sincere, zealous, and devoted to his work for the Indian.' Seeing this, he made friends with the head of the school, and as a consequence everything is now going along smoothly for Catholics at Carlisle. The *Red Man* no longer displays that virulent anti-Catholic spirit of former years; no proselytizing among Catholic Indian children is allowed to zealous sectarians, officials or otherwise, and the work of Father Ganss in looking out for the spiritual welfare of the Catholic Indian pupils is encouraged in every way by Colonel Pratt and the school management, generally. We are well pleased at all this, but we are not willing to go into ecstasies over the Colonel's tardy liberality. He is only doing now what he should have done years ago."

NOTE-BOOK.

We have received direct and authentic confirmation from the Apostolic Delegation at Ottawa, of the report current for over a year, that Msgr. Diomede Falconio, Titular Archbishop of Larissa, had been appointed by the Holy Father Delegate Apostolic to the United States. It is likely that His Excellency will remove to Washington within a month. He is a Franciscan monk and knows this country and its official tongue intimately, having received his early education in the State of New York, where he also spent several years of his priestly life as a professor in St. Bonaventure's College at Allegheny. We hail his appointment as a godsend to the Church in America. It is the answer of the aged Pontiff to the attacks that have been made here upon the religious orders and upon the integrity of the traditional faith. Liberalism will find no favor with this strictly conservative, austere son of Saint Francis. May he remain in our midst for many years as the personal representative of the Holy Father for the advancement of the Church's best interests.

In the person of the doughty Don Davide Albertario Catholic Italy has recently lost its most powerful champion of the rights of the Church and of the Apostolic See. A writer in the *Augsburger Postzeitung* (No. 228) recalls an incident in his career which will remind our readers of the intermezzo, recently described in these columns, between Archbishop Sibour of Paris and the immortal Louis Veuillot.

The late Archbishop Calabiana of Milan (where Don Albertario published his valiant *Osservatore Cattolico*) for some mysterious reason (which seems to operate elsewere, even in America, in the same direction) had no use for Albertario's journal, and found an

ardent sympathizer in his archiepiscopal colleague of Turin, who abominated Don Margiotta's *Unità Cattolica*. So both together one day wended their way to Rome, to get the Pope to suppress these detestable sheets. Pius IX., who was as well aware of their purpose as we he was of the infinite good Albertario and Margiotta were doing through their newspapers, received them with his wonted kindness; arising from his chair to meet them, he exclaimed: "How fortunate are those who have in their dioceses an *Unità* and an *Osservatore* to assist them in their work; truly these are newspapers deserving of the highest commendation and most earnest support." *Tableau!* It needed no encyclical "Inter multiplices" to cause the two prelates to cease their opposition against two gifted and loyal Catholic editors whose only fault was that, like Louis Veuillot, they suffered no man to dictate their opinions in matters open to free discussion.

According to an official statement of our national government, given in a Washington despatch of Oct. 19th, 1902, to the Philadelphia *Record*, Admiral Dewey treated some of the Filipinos as allies and friends right after the battle of Manila. This fact is established in the brief recently submitted by the government to the Supreme Court at Washington for the purpose of resisting the Admiral's claim for prize-money for sinking the Spanish war vessels in Manila Bay.

As this admission is in direct contradiction to every expression heretofore made by the government as well as by Admiral Dewey himself, it places the original relations of the Americans to the Filipinos in an entirely different light and raises the question: What was the object of the government in misleading the public about the condition of affairs in the Islands? and why did Admiral Dewey conceal these transactions in his testimony before the Senate Committee? Does he also suffer from a "convenient memory"?

"In his melancholy and depressing review of the conditions of our national life, President Eliot, of Harvard University, incidentally threw a stone at the persons who are responsible for the alcoholic physiology teaching in the public schools. That the affirmations of the text-books on this subject are opposed by the most authoritative scientists is capable of easy demonstration. It is not true that scientists regard alcohol as always a menace to health, and the declaration of such an error invalidates any good that might be done by the truths contained in the books."

Thus the Philadelphia *Record* editorially (Oct. 20th.) The friend to whom we are indebted for this clipping (and in fact for nearly all our clippings from the Philadelphia daily press) adds this thought-provoking remark:

Yet it was a small minority of the people, the "temperance cranks," who forced the introduction of this false and deplorable teaching into the public schools. What could not be accomplished by a united effort of all who believe in and desire a Christian education for their children, a cause that is true and just and can stand the fiercest criticism?